AN ANTIDOTE *Against* ARMINIANISME:

OR

A plain and brief diſcourſe wherein the ſtate of the Queſtion in all the five infamous Articles of *Arminius* is ſet downe, and the Orthodox Tenets confirmed by cleere ſcripturall grounds.

Framed of purpoſe for the capacity of the more ſimple ſort of People.

By R. B. K.

LONDON, Printed for SA. GELLIBRAND. M. D. C. XLI.

110. k. 15.

BIBLIOTHECA BODLEIANA

TO THE ÆQUITABLE READER.

THe ſhortneſſe of the following Treatiſe admits not long prefacing: It has been much wiſht and long expected from the learned Divines of this Land, that

a plaine and ſhort Manuall of the chiefe Controverſies ſhould have been publiſhed, whereby the people might be fore armed againſt the invaſion of ſeducing ſpirits which everie where are but too frequent. Long agoe too much ſtuffe of this kind is provided for Scholars, Theſe have but too many and too big Volumes of Controverſies alwaies at their hand, but our people are not

not ſo furniſht either with ſword or buckler as need were, which makes them to their ſhame and griefe, when they run counter with adverſaries (which they cannot chooſe but oft to doe) lie open to wounds: The children of this world are in this as in many other things, wiſer than the children of light: the Ieſuits let not their Proſelites have any lack of their Encheiridia.

ridia, *their* Vade mecum, *their little pocket Books of controverſie to enable them both to ſtrik and keep, when they meet with our people.*

Theſe yeares bygone too much time hath been loſt among us on Ceremonies and Diſciplinarie Queſtions. It has bin the policy of Satan to hold us intent, and buſy on theſe out-ſconces, that ſo the main fortreſſes of Antichriſt ſhould ſtand

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ſafe without aſſault. Would to God that our too too long and hot skirmiſhes about purging of the ditches of Biſhops, and Ceremonies, had not caſt open at our backs the gates of our great Towers, and given opportunitie to our Enemie to undermine the verie foundations of our Church. Theſe unhappy Queſtions, are now we truſt, neare to a bleſſed end; from the

one half of this Isle, Bishops *and* Ceremonies *are commanded by the King and State, (not the Church only) to goe packing into perpetuall banishment. The like justice is shortly expected for the reforming of the other halfe: The world knows that* Bishops *and* Ceremonies *have bin more troublesome to* England *than to* Scotland, *or any other people in the Earth:*

Earth. Shall any doubt of the Kings equall benignitie to all his Subjects, or of the State *of* England, *their wisdome to be no leſse provident for the welfare of their Country, than they have lately ſeen their Neighbours, with his* Majeſties *full conſent, carefull for theirs.*

Being, therefore, we truſt on our farewell to theſe noiſome ſhadows, and all the unluckie diſputa-

ſputations which have followed and ſtill will follow them, where ever they go to dwell, hereafter wee expect to attend alone upon the ſubſtance both of our Truths and our Enemies Errours.

Of all the Errours which in too great a number doe corrupt England this day, theſe which are called after the infamous name of Arminius, are the moſt prevalent: For to pro-

propagate that Hereſie (*as King* Iames *was wont boldly to call it,*) *not only numbers of the* Ieſuits *and other* Romiſh Seminaries *doe employ their labours, but the prime* Biſhops, *all the* Clergie, *who had any mind to preferment, have for a long time devoted their tongues and pens: and that this evill ſeed might proſper and ſpread, by the calumnious informations of that*

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mad Prelate, who now is in a faire way to receive quickly some part of his deservings, an Edict was published discharging any to oppose that pestilence, or to pluck up that Cockle.

While therefore the Learned may be pleased to demit themselves for the good of the people, while some gracious Divine may be moved to take leisure for the publishing of some short

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and plain Syſtem of all or of the moſt materiall Controverſies, it were good that ſome little thing were done in this beginning of our glorious Liberty from Epiſcopall Oppreſſion, for the arming of the godly againſt the errors of Arminius, which ſo malepertly theſe bygone yeares have bin blowne abroad, and the oppoſition thereto hath beene ſo ſtrictly diſcharged, & ſo ſeverely puniſhed while

a better comes, the ſub-ſequent Treatiſe will ſerve ſomewhat for that end; Of its Worth let every man pronounce accordmg as hee finds. In its firſt birth it was a ſpeech delivered upon a ſhort warning in the generall Aſſembly of Glaſgow, 1638, *and there not miſlik't. Since that time it hath not in-creaſed much in ſtature. If the feature of it pleaſe any intelligent eye, it is*

eaſie

eaſie in a few nights for any to make the mem=bers of it grow ſo great and long as you will, but it is the Authours opini-on that treatiſes inten-ded to the fore-named ends are the more hand=ſome and ſerviceable, the more ſhort and ſimple they be, and the more unprofitable & unplea=pleaſant, the more accu-rate and long: How-ever ſuch as it is enjoy it who will, miſregard it who pleaſe.

J. H. Justice

AN *Antidote against* ARMINIANISME.

A Naked recitatiõ of the *Canterburian* Errours which was the ſum of my preceding Treatiſe could neither have been pleaſant nor profitable to the intelligent Reader without the addition of ſome Antidote againſt them

The Coherence of this Antidote with the former ſelf-conviction.

them, unleſſe the times had craved a cleere and preſent view as in a vive Table of the Tenets wherewith this troubleſome faction in a diſſimulate way for many yeares hath gone about to deceive themſelves, and ſo many others as by any means they were able to draw in their ſnare.

It was neceſſary that all or moſt of their abſurd doctrines ſhould be drawne together in one Map, and ſet before the eyes of the World in their owne ſhape, as the Authors themſelves

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in their own words had expreſſed them, to the end the Fathers of ſuch monſters being confounded at the ſight of ſuch miſhapen Brats, ſhould not ſo much deny and diſclaime their owne children (for this in ſo cleere evidence of convincing proofe had been but to manifeſt by the effronted impudency of a brazen face, the judiciall hardneſſe of a cauteriſed Conſcience) as profeſſe before the World, their deep and ſincere griefe for their former wickedneſſe in producing ſuch unhap-

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py & miſchievous creatures, the very ſight wherof is ſo loathſome and horrible.

That Table alſo was needfull to be made for this end, that all welminded men who had any ſparke of Zeale to the truth of God, beholding as in a cleere Glaſſe the innumerable *Heterodoxies* of the *Canterburian* party, might not onely keepe themſelves free from their peſtilentious infection but alſo bee ſtirred up at laſt with all fervency of ſpirit, to have all lawfull meanes imployed

for

for the chaſing away out of this Iſle to the land of darkneſſe, in an everlaſting baniſhment all ſuch abominations.

The ſcope and parts of this Treatiſe.

And now leſt theſe who beſide the deciphering of the myſteries of that faction are deſirous of a particular refutation of their wicked Errours ſhould altogether bee fruſtrate of their wiſhes, wee have ſubjoyned a ſhort and plain oppoſition from the Word of God, againſt the Articles of *Arminius* which were the firſt, and yet are the moſt avowed deviations

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ons of theſe men: The errours of Poperie are better knowne and the field is ſo large that if I once entred into it, there would bee no hope of going through ſo quickly as theſe times of buſineſſe and diſpatch doe require. For the cleering of *Arminianiſme* to the mindes of the Simple, whoſe eares ſo carefully theſe bygon yeares, have beene debarred from hearing any thing which might diſcover the vileneſſe of it, wee will firſt deduce a ſhort hiſtory of this Hereſy (as King *James* oft

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did call it) and then by Scripture evert the grounds of all the Articles thereof.

Who *Arminius* was.

Arminius was a late preacher of *Holland*, minister first at *Amsterdam* and then professour of divinity at *Leiden*, a man of very great ingine, in his outward onverſation almoſt unlameable, but much iven to Innovation and lfe conceit. The Novelties which mainly he ved were divers errours of our old Counyman *Pelagius* which e Jeſuites in his time d revived. After that

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Who *Arminius* was.

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the Spirit of God had baniſhed the Hereſies of *Arrius*, *Neſtorius*, *Macedonius*, and *Eutyches*, which Satã in their perſons had raiſed againſt the perſons of the Trinity, againſt the nature & perſon of Chriſt, *Pelagius* a *Scotiſhman* did oppoſe not the nature nor the perſon but the grace of God, againſt him the Lord raiſed *Auguſtne* who by the force of Scripture beat the Heretick in all his errours, yet there were ſome relicts of that ſubtile Hereſie after *Auguſtines* death which ſet up the head

head both in the Eaſtern and Weſtern Churches ſometimes more, ſometimes leſſe; In the days of *Remigius* and *Hincmarus*, great was the trouble that the *Semipelagians* made in *Germany* and *France*, as we ſee in the cauſe of *Goteſchalcus*, ſet downe by *Gerhardus Voſſius*, but much more honeſtly by Primate *Vſher*.

When hee came to be infected with errour.

From that time there was not much dinne about theſe queſtions, till after the yeare 1590, when *Molina* a *Spaniſh* Ieſuit began to renew many of the *Pelagian*

errors about Grace and Freewill, Election, and Reprobation, and ſuch heads.

Againſt him *Alvarez* a *Dominican* at *Rome*, did oppoſe at length: This fire betwixt theſe two Orders began to burn firſt in *Spain*, and then in Weſt *Flanders*: from *Lovan*, the Ieſuit *Leſſius* blew over the reik to *Amſterdam*, where *Arminius* was Preacher, the flame burning in his wanton Engine, brake out firſt openly in a Treatiſe againſt *Perkins* golden Chain, thereafter he did ſpread his errours

rours where ever hee might: Being called to the Vniverſitie of *Leiden* to ſucced good *Iunius*, for ſometime hee was quiet, but at once with all diligence he infected not only the youth in the Univerſity, but by them very many Miniſters over all the Land.

His petulant wit was not content to broach theſe remaynders of Pelagianiſme which *Molina* and his followers profeſſed, but beſide hee fell on many moe dangerous novations & at laſt began to like

much of *Vorſtius* and *Socinus* tenets.

This fire in the *Holland* Church burnt boldly in the time of the Truce with *Spaine*, and was likely to threaten their eſtate with ruine in the time of peace, more than the *Spaniſh* ſword had done in all their wars.

When *Arminianiſme* was cruſhed in *Holland*.

So long as *Arminius* lived there was no remedy, when God had killed him, the evill grew no leſſe; ſome Stateſmen and Court Miniſters for their own ends did hold theſe errours on foot; the wel-

minded

minded people cryed ſtil for a generall Aſſembly as the only help of their Schiſmes: the *Arminians* by might and maine ſet themſelves againſt the meeting of a Synod, as the certaine ruine of their Party; ſo long as their Patron *Barnavelt* lived, they got the Aſſembly ſhifted, but when that Traitors head was ſtricken off, & King *Iames* our bleſſed Prince had adviſed often the States, and halfe by threatnings commanded them, at laſt a generall Aſſembly was called at *Dort*, not only

of Divines and ruling Elders from all the Provinciall Synods of the *Netherlands*, but almoſt from the whole Reformed Churches; there the moſt excellent Synod being met that Chriſtendome had ſeen for ſome hundred years; the *Arminian* Queſtions were handled at leiſure from *November* to *May*, and all that was needfull, was cleerly decided.

That labour was ſo bleſſed by God, that the Land which through the *Arminian* Schiſme and Errours was at the point

point of ruine, ſince that time hath had peace from theſe turbulent Schiſmaticks.

But here the pity, *Britain* whoſe waters mainly had ſlakened that fire abroad, began at once to be ſcorched at home by ſome ſparks of that flame. When *Arminianiſme* did take root in *Britain.*

The hopes of the *Arminians* in *England* were but ſmall ſo long as K. *James* did live, for that good Prince both in word and writing did threaten to burne theſe Hereticks if any of them ſhould appeare in his Dominions; ſee his De-

claration againſt *Vorſtius*: yea, ſo long as *Abbot* was in grace at Court, the *Arminians* kept a low ſayle, but after that his Succeſſor even in his owne time had come in favour, that unhappy Sect under the patronage of *Mountagu* and *White's* learning began to ſpread far and neare, yea, at laſt ſilence in a publike Edict was enjoyned to their oppoſers, and all favours conferred on thoſe who had skill and will to promote that Cauſe, & many evident diſgraces poured on well deſer-

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ving men for no other reaſon, but their *Anti-Arminian* ſpirit.

All this time our Church was free of theſe evils; but ſo ſoon as the advancers of Arminianiſme at the Engliſh Court, began to intermeddle with the affaires of our Kingdome, at once theſe men were eyed, who inclined that way, prime places were put into their hands for no other vertue the World could diſcern in them, but their boldneſs to let out their inclination, towards

wards the Arminian Errour.

This way of advancement being perceived, incōtinent many among us ſet their hearts towards that art which was likelieſt in haſte to promote their fortunes.

The British Arminians decline to Popery, but the Belgick to Socinianiſme.

It is to be remarked that the Arminian ſpirit in *Holland* leads men to hell another way then here in *Britaine*; there the Arminians with great boldneſſe running after *Vorſtius* & *Socinus* with a marvellous petulancy fell to brangle the Trinitie of the

the Divine perſons, yea, the ſimplicity of the Divine nature it ſelf.

But that Devill finding this his raſhneſſe to revive openly *Manes* & *Arrius*, did make people abhorre him, and flee away, hee became more wary; ſo that among us hee lets theſe old condemned Hereſies alone, and goes another way to work; Hee leads by a new method to the errours of Antichriſt; A *Netherlandiſh Arminian* will ſcorn the ſuperſtitions, the Idolatries, the Tyrannies of the *Romiſh* Church

Church, but is much inclined after *Vorſtius* and *Socinus*, under the pretext of Liberty to run licentiouſly into Hereſies condemned in the firſt Oecumenick Councels: On the contrary, a *Britiſh Arminian* with the Ancients will abhor the Extravagancies of *Vorſtius* and *Socinus*, yet their heart is hot and inflamed after the abominations of *Rome*: God who put Confuſion in *Babel*, hath divided Satans Kingdome againſt it ſelfe, elſe this ſubtill Devill might have in-

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dangered the ſafety of the whole Reformed Church ; But while in *Holland* the horn of Arminianiſm is now broke out in his front long and great, and in *England* the horne of Popery, wee truſt theſe two long black ugly hornes ſhall make that evill ſpirit both here and there ſo well knowne, that hee ſhall not be able to doe ſo much harme any where as once was feared from him; however the great Hammer that brake the necke of the beaſt over Sea, was that

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Nationall Synod and the mayn hope we have to get it maſtered here at this time is by the hand of our God in this preſent Aſſembly.

The five *Arminian* Arcicles.

For the ſtory I will ſay no more but come to the Doctrines; The multitude of their ſingularities was reduced at their own deſire, both in the Conference at *Hage*, and Synod of *Dort* to five Articles, or rather foure, for Grace and Freewill are commonly diſputed together.

The

The firſt Article concerns Predeſtination, the next the Death of Chriſt, the third and fourth Grace and Free-will, the fifth Perſeverance, wee may adde Juſtification as a ſixth, whereon both theſe over Sea, and their followers among us, run as mad as on any of the former.

The ſtate of the queſtion in the firſt Article.

Concerning Election, the firſt and chiefe part of Predeſtination, they teach, that it is poſterior to Faith, Works, and Perſeverance; *Arminius* at the beginning made

made faith alone previous to Election, but long ſince his followers, and our men alſo joyne works, yea, perſeverance to the end in faith, and works; as if God firſt did foreſee by his eternal Preſcience, ſome men of their own Free-will aſſenting to his Cal in time, believing and going on to the end in faith and good works, and after this foreſight, did paſſe his Decree of Election to glory upon theſe men clothed with the named qualities.

But wee teach that

Faith,

Faith, Works, and Perſeverance are poſterior to Election; that this is the cauſe, root, fountain, whence all grace in us does flow; that our Election hath no Antecedent cauſe, condition, or good quality on our part, but flows meerly from Gods good pleaſure, and mercy looking upon us, lying in our bloud, corrupted with originall ſin, and in that caſe chooſing us of his free mercy to be members of his Son, to whō hee will give grace and glory, though others as

good

good andnothing worſe then wee are permitted to lie ſtill in the maſſe of corruption for the glory of his mercy to us and juſtice towards them, without any ground of gloriation to the one,or complaint to the other, as if any wrong were done them, when they are paſt by.

Our firſt argument for abſolute election is from *Eph.*1.3.

This our Doctrine of Election it is cleer from Scripture, 1.ſee *Epheſ* 1. 3. [*Bleſſed be God, who hath bleſſed us with all ſpirituall bleſſings in Chriſt, according as hee hath choſen us in him,that we ſhould be*

be holy and blameleſſe before him in love, having predeſtinated us to the adoption of children, according to the good pleaſure of his will]

Here wee are choſen to be holy and blameleſſe, not becauſe wee were holy, therefore we were choſen, Holineſſe is made poſteriour to our Election; Now Faith, Perſeverance, Charity, and ſuch graces are all parts of holineſſe, are all fruits of the holy Spirit. Here alſo all ſpirituall bleſſings for which God is

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to bee praiſed, flows from this originall; Election is the rule according to which God diſtributes theſe graces.

Adoption alſo is made a fruit of Election, yea, the only reaſon of this Election is made Gods good pleaſure. By this place of Scripture *Auguſtine* beat downe the *Pelagians*, who taught an Election of foreſeene works. [a *God foreſaw*

a Prædeſt. c. 8. *Præſciebat ergo* &c. Pelagianus *qui futuri erant ſancti & immaculati per liberum voluntatis arbitrium, & ideo eos ante mundi conſtitutionem elegit, quia tales futuros præſcivit.*

(ſaith

(ſaith the *Pelagian*) *who ſhould be holy & unblameable by their own freewill, and therefore hee did elect them before the foundation of the World, becauſe hee foreſaw they would be ſuch.*] What anſwers hee to this *Arminian* Objection in the mouth of the *Pelagians*? [b *Let us behold the Apoſtles words, and ſee whether therefore hee did elect us becauſe wee were to be holy, or that wee might be ſuch: Bleſſed ſays the*

b *Intueamur Apoſtoli verba atque videamus utrum propterea nos elegit quia ſancti futuri eramus, an ut eſſemus, benedictus, inquit Deus, &c non quia futuri eramus ſed ut eſſemus, nempe certum eſt, nempe manifeſtum eſt, ideo quippe tales eramus futuri quia elegit ipſe prædeſtinans ut per gratiam ejus talitur eſſemus, cernitis proculdubio, cernitis quanta manifeſtatione Apoſtolici eloquii defendatur hæc gratia, contra quam merita extollunt humana, tanquam homo aliquid det Deo & retribuatur ei.*

Apoſtle,

Apoſtle, be God who has choſen us not becauſe wee were to be ſuch, but that we might bee ſuch : Why the matter is certain, it is manifeſt, for we were to be ſuch becauſe God predeſtinating did chooſe us that wee by his grace might become ſuch : you ſee doubtleſſe, you ſee with what evidence of Apoſtolike utterance, this grace is defended, againſt which humane merits extols it ſelfe, as if man did give any thing to God, and it were rendred to him.] So does the Father convince the *Pelagians* from theſe ſame words ; hee alſo

alſo cloſes the mouthes of the *Semipelagians* who taught that albeit works and holineſſe was not prior to Election, yet Faith or at leaſt ſome beginnings of faith behoved on our part to go before, to theſe thus he ſpeaks, [c *Let even theſe heare in this paſſage* (*predeſtinated according to his purpoſe, who works all things*) *hee that works all things, works alſo that wee begin to believe, neither doth faith it ſelfe goe before*

c De dono Perſeverantiæ cap. 7 *Audiant & ipſi in hoc teſtimonio* (*prædeſtinati ſecundùm propoſitum ejus qui univerſa operatur*) *ipſe & ut incipiamus credere operatur qui univerſa operatur, nec fides ipſa præcedit, non enim quia credimus ſed ut credamus, elegit nos.*

his worke, for he has choſen us that wee might believe, not becauſe we did believe] Againſt both the whole and half *Pelagians*, ſo he concludes triumphantly, [d *Againſt ſo cleare a trumpet of Truth, what perſon of ſober and watchfull faith will admit the contrary voice of any man.*]

d *contra iſtam veritatis tam claram tubam qui's homo ſobrie vigilantiſq; fidei voces ullas admittat humanas.*

Our ſecond argument from *Rom.* 11.5.

Another Scripture, *Rom.* 11.5. Even ſo alſo at this preſent time there is a remnant according to the election of grace, and if of grace it is no more of works otherwiſe grace is no more grace.

Here

Here the Reaſon is given why among the misbelieving obſtinate wicked *Jews*, there was a few remnant who did believe and were ſaved: the grace, faith, ſalvation of this Remnant is aſcribed to their Election as the Cauſe, & this Election is affirmed to come alone of Gods Grace, and denied to have proceeded of any of their w rks , yea, theſe things are n t ſimply affirmed, that the grace and ſa'vation of the remn nt came from Election, that this Ele-

ction was of grace that it was not of works, but farther works and grace in this matter of Election are declared to be incõpatible, so that those who make our Election to depend on works, or to be posterior in Gods mind to his foreknowledge of our works, say what they will, they are enemies of the grace of God.

This place is so cleer, that *Arminius* so long as hee lived durst never ascribe Election to good works as his followers now do, yea, the *Luthe-*

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rans to this day dare not doe it: but the place refutes even that which they ſay, that Election is of Faith albeit not of works clearly enough, eſpecially as *Arminius* expounded Faith, for hee made Election and Juſtification to depend on Faith, not as it is an inſtrument applying Chriſt, but as it is an Evangelicall work which God hath appointed under the Goſpell to be a ſaving quality of it ſelfe, as perfect obedience ſhould have beene under the Law. In this

ſenſe Faith is a true worke, and who denyes Election to be of works denyes it as well to be of Faith, which is a work. But take Faith as you will, this place removes it from Election, for it aſcribes Election to Gods grace alone excluding Faith, works, or what ever is in us: The clearneſſe of this place changed *Auguſtine* his minde, and delivered him from that *Lutheran* errour, wherein long he lay, believing Election to have beene of Faith, albeit not of works.

[c *This was the issue of my argumentation that I said, God has not chosen any mans works in his foreknowledge, but hee has chosen faith in his foreknowledge, but I had not at that time diligently enough enquired, neither had I yet found what was that Election of Grace, of which the Apostle spake.*

Ad hoc perduxi ratiocinationem ut dicerem non ergo elegit Deus opera cujusquam in præscientia sed fidem in præscientia elegit, ut quem sibi creditarum esse præsciret ipsum eligeret, sed nondum diligentius quæsieram, nec adhuc inveneram quales sit Electio gratiæ de qua Apostolus.

Our third argument from *Rom.* 8.28.

A third Scripture is, *Rom* 8.28. *Whom hee did predestinate, them hee also called, and whom hee, &c.* Here Election is made prior to calling and Justification, as they to glorificatiõ, much more

to faith, works, perſeve-rance which are all po-ſteriour to calling, wee muſt firſt bee Juſtified before we can perſevere to the end, we muſt firſt be called by the Word & Spirit before we can believe. Faith then, and works and perſeverance are poſterior to effectu-al vocation, much more to Election, which in this Scripture is ſet be-fore vocation it ſelfe, yea, before all the con-ſequences and effects of vocation.

The *Arminians* can-not

not get away from the grip of this place, but by wreſting of it pittifully, both at *Hage* Cóference and in the Synod, and all their poſteriour writs, they with a ſtrange impudence avow that Predeſtination, Vocation, Juſtification in this place is no wayes relative either to grace or glory, but only to the croſſe and affliction: of all the malepert Wreſters of Scriptures that live this day, the Remonſtrants are the chief. This preſent ſubterfuge is *Socinus* his In-

vention, a wicked Here-
tick, who denyes the
merit, the power, and
the true ſatisfactions of
Chriſts death & bloud,
and ſo indeed hee hath
reaſon if his grounds be
true; For with *Arrius*
he ſpoyls Chriſt of his
Godhead, which if hee
did want, his bloud and
death could not be ſa-
tisfactory for any one
ſin, yet this moſt perni-
tious heretick, the *Ar-*
minians think no ſhame
to follow, in wreſting
the preſent Scripture,
but to little purpoſe, for
the analogie of the
whole

whole Scripture, the ſcope of this Text will not let them expound Predeſtination, Calling, and Juſtification as *Socinus* would, if we admit in this place three of their greateſt friends, & of our greateſt foes to be Judges, *Pelagius*, *Arminius*, *Molina*. From them all wee have teſtimonies that this place cannot admit *Socinus* interpretation, but I muſt haſte.

A fourth Scripture is, *Rom.9.11. For the Children being not yet born, neither yet having done any good*

Our fourth argument from *Rom.9.11.*

good or evill that the purpoſe of God according to election might ſtand, not of works but of him that calleth, &c.

The purpoſe of God according to Election is underſtood here of Gods Eternall Predeſtination as *Pelagius* and *Arminius* both in their Commentaries on the place confeſſe, this Election is aſcribed only to God who calls, all works are excluded becauſe they were none, there could be none, the perſons not yet being borne, our Adverſaries

run

run here two divers ways from this text.

Spalato underſtands works as exiſting not as future, ſaying, that *Jacob* was elected not for any works which hee had done, but for thoſe which hee was to doe, which was before God in his preſcience.

This *Pelagian* ſubterfuge *Auguſtine* treads downe in the firſt birth: [f *This is the lurking hole*

f *Veſtræ caliginis latebra propter quod profecto ſi ſipitis, quia dicente veritate non ex operibus ſed ex vocante, vos dicitis ex futuris operibus quæ Deus illum facturum eſſe præſciebat* Iacobum *eſſe dilectum atque ita contradicitis Apoſtolo dicenti non ex præſentibus operibus ſed ex futuris.*

of

of your darknes, wherefore truly you erre, for the truth ſaying not of works, but of him that calleth, you ſay, Jacob *was loved for the works which God foreſaw he was to doe, and ſo you contradict the Apoſtle ſaying, not of works, as if he could not have ſaid, not of works preſent, but for works to come.*]

Arminius flies another way, granting that *Jacobs* Election was not of works, yet avowing it was of faith, this hole *Auguſtine* ſtopped long agoe, when the *Semipelagians* would have been

at it, [*Did the Apoſtle ſay not of works, but of him that believeth, even this alſo did the Apoſtle take from man that hee might give all to God, ſaying but of him that calleth, not with every call, but by ſuch a call wherewith wee are made to believe.*]

g *Numquid dixit non ex operibus ſed ex credente, prorſus etiam hoc abſtulit homini ut totum daret Deo, dicens ſed ex vocante, non quacunque vocatione, ſed qua vocatione fit credens.*

One other Scripture, Acts 13.48. *As many as were ordained to life eternall believed*: Gods Ordination to life eternall goes before faith: beliefe is here an effect aſcribed to Election, as the cauſe whence it comes. To flie this Argument,

Our fift argument from *Acts* 13.48.

gument, the *Arminians* follow *Socinus* to a worſe errour then they would eſchew, they expound, *ordained to eternall life*, thoſe who before all faith and calling by their own free wil were fitted and diſpoſed for faith and ſalvation: This is ſuch an high degree of *Pelagianiſme* that the *Lutherans* and Papiſts alſo, for the moſt part do abhor it.

Second article ſtated.

Second Article ſtated.

IN the ſecond Article of Redemption they teach

teach that Chriſt by his death intended the univerſall Redemption of all men without diſtinction of Elect and Reprobate, that hee by his death did actually impetrate to all the favour and grace of God, that the application of the graces impetrated depends alone on the free-will of man, ſome according to their Liberty making uſe of that purchaſed gift, Others to whom that grace and ſalvation was alike purchaſed and intended on Gods part by their own neg-

neglect and contempt, according to the ſame liberty of their will rejecting it.

We teach that Chriſt did give his life and bloud alone for thoſe who get good by it, only for the faithfull, even the Elect his own members.

Abſurdities conſequent to the *Arminian* tenet.

Horrible abſurdities follow on the *Arminian* Tenet, ſome whereof they acknowledge, and others are bound on their back by inevitable conſequences, to wit, that the fruit of Chriſts death depends abſolutely

ly

ly upon the contingent aſſent of mans free will, that notwithſtanding his death it was poſsible and very contingent, that all men had periſhed, that no ſoul had bin freed from hell by his bloud, that God ſhould never have had any Church at all, that now by the vertue of his death, true grace is given to all, that all Pagans as well under the Law as Goſpell, who never heard of Scripture, are truly reconciled to God by his death, that all Infants even of

Pagans

Pagans are ſaved by Chriſt, who die before the years of diſcretion, That in no man is any original ſinne, but every one when hee is born is put in the ſtate of innocency, that Baptiſme is not neceſſay, for no ſin is therein remitted becauſe there is none then to be remitted.

Our firſt argument that Chriſt died only for the Elect from *Iohn* 17.9.

But how ever ſee how our doctrine is grounded on Scripture, *Iohn* 17.9. *I pray for them, I pray not for the world, but for thoſe thou haſt given me out of the world, for they*

are

are thine: Chriſt had no intention to give his life for them for whom hee avows, hee would not pray, at that ſame time when hee was going to die; ſhall he give his life for thoſe for whom hee would not open his mouth to pray; for his own only, for his Fathers proper ones, who are given over and recommended to him, for theſe only and not the World hee avows, hee does then pray.

Another, *Epheſ.* 5.24. *Chriſt*

Our ſecond argument from

Ephes. 24. *Christ is the head of the Church, and a Saviour of the body. Christ also hath loved his Church, and gave himself for it, that he might sanctifie and cleanse it, and present it to himselfe a glorious Church:* Christ here gives himselfe to death, not for all but for the Church only, he is a Saviour only of the body of these whom hee loves as his spouse, whom he sanctifies and presents to God one day glorious without spot; such are not the world of the damned.

A third Scripture, *Iohn* 10.14. *I am the good ſhepheard and know the ſheep, and am knowne of mine, and lay downe my life for my ſheep*: for whom hath Chriſt laid downe his life? Only for his ſheep, for thoſe that are his, for thoſe that know him as their ſhepheard, of whom he taketh notice as of his ſheep, but for the Goates of the world whom he knows not, over whom hee never bare rule, who never were in his fold, hee lays

Our third argument from *John* 10.14.

layes not downe his life.

Our fourth from *Joh.* 15.13

A fourth Scripture, *Iohn* 15.23. *Greater love than this, hath no man, that a man ſhould lay downe his life for his friend*: Chriſt lays downe his life for his friends, not for thoſe who live and die ſtrangers & enemies to him; for whom hee dies, to them hee ſhews the higheſt degree of love, but to numbers of the Reprobates, hee never ſends his Word, much leſſe his ſaving grace; how then have they the fruit of his greateſt affection,

fection, even to die for them.

See alſo that of the 53 of *Iſaiah: By his ſtripes are we healed*, and that of the Apoſtle, *He was made ſin for us, that wee might be made the righteouſneſſe of God in him*; thoſe for whom Chriſt was ſlain, are healed by his ſtripes, are made righteous and abſolved from ſin by his bloud, which hee as their pledge ſhed for them: It is the juſtice of God, that for whoſe ſin he hath received an infinite ſatisfaction, To theſe ſhould not be im-

Our fift argument from *Eſay* 53. &c.

puted their ſins for a ſecond ſatisfaction in their own eternall torments, but ſo it is, that numbers of people are never freed from their ſin, never healed but periſh.

The *Arminian* objection answered.

Againſt all this their prime Objection, in theſe Scriptures wherein Chriſt is ſaid to have *died for all*, the Anſwer is eaſie, that no man can deny but divers Scriptures which are conceived in univerſall terms, muſt bee expounded with reſtrictions, for example *Chriſt is all in all*, when

when *I am riſen I will draw all men to mee, I will poure my ſpirit on all fleſh, they ſhall be all taught of God*, will any man have theſe univerſall Scriptures abſolute and illimited; So doth *Auguſtine* anſwer and beat off the *Pelagians* when they preſs theſe Scriptures of Chriſts dying for all & every one; his words I paſſe for the time; when the *Semipelagians* reſted not content with his Anſwers to them he replyes, *de Correp. & Gratia, c.* 14. in theſe words well worthy the

Omnes homines, omne hominum genus intelligimus per quaſcunque differentias diſtributum, Reges privatos, nobiles ignobiles, ſublimes humiles, doctos indoctos, integri corporis debiles, ingenioſos tardiacordes fatuos, divites, pauperes, mediocres, mares, fœminas, infantes, pueros, adoleſcentes, juvenes, ſeniores, ſenes, in linguis omnibus, in moribus omnibus, in artibus omnibus, in profeſſionibus omnibus, in voluntatum & conſcientiarum innumerabili varietate conſtitutos, & ſi quid aliud differentiarum eſt in hominibus.

reciting, [*By all men we underſtand all kindes of men, divided by whatſoever diſtinctions, Kings or private perſons, noble or ignoble, high or low, learned or unlearned, whole or ſick, wiſe, ſimple, fooliſh, rich, poore, indifferent, men, women, babes, children, youths, old men, of all languages, of al diſpoſitions, of al trades, of all profeſſions, and according to their divers inclinations, innumerable ways diverſified.*]

Third

Third and fourth article ſtated.

Cõcerning the third and fourth Article of Grace and Free-will, conſider that Free-will doth denote formally the naturall faculty of mans will alone, yet becauſe the light of underſtanding muſt direct the will, which of it ſelfe is blinde, and the will illightned does command the affections and the other powers of ſenſe and motion as her ſervants, for this con-

The third and fourth Article ſtated.

nexion and dependance which is betwixt the will and all the naturall powers of the ſoule, the queſtion about the power of all the naturall faculties of man in furthering his owne ſalvation goes uſually under the title of Free will alone.

The queſtion of Free will, or of the power of nature, I mean of all the naturall faculties in the ſoule of man, whether underſtanding, will, affections, or any other in the matter of ſalvation, This queſtion hath many branches, but for ſhortnes we only touch

two

two heads therein: Firſt, how far nature can further grace & ſalvation, next how far it can hinder it: In the firſt head ſundry teach that nature alone without grace can ſave, that numbers without the knowledge of Chriſt by their obedience to the Law of Nature through the direction of right reaſon have been ſaved: Others aſcribe not ſalvation directly to nature alone without grace, yet they make ſaving grace to depend upon nature, ſo that the right uſe of na-

ture doth draw by way of merit, at leaſt by way of infallible dependance the grace of Regeneration: Others goe not thus far in *Pelagianiſme*, yet they give too much to nature in the matter of ſalvation, they teach that ſin hath not taken away the power of the underſtanding and of the will of man to believe and obey God, but only the exerciſe of that power, that the power of mans Soul to all gracious works is not dead but bound in fetters, farder that in the very firſt act

act of our cõverſion, not only in all poſterior acts of grace, God and Man, Nature and Grace doe concurre as two partiall cauſes, ſo that the whole effect of Converſion doth depend not only from Gods grace, but alſo the whole of it does flow from Man & Nature, yea, that which maketh Grace efficacious to Converſion and Salvation is not Grace but Nature alone; for the concurrence of Grace is oft (ſay they) alike in theſe who are converted, and thoſe

who are never converted, in theſe who are ſaved, and thoſe who are damned, in both they put a degree of grace ſimply equall, ſo that the only difference which caſts the ballance, the only reaſon, why the ſame degree of grace which is efficacious to convert and ſave one, yet is not efficacious for theſe effects in another, is alone in nature, even in the free will of the one accepting and yielding to that degree of grace, which the free will of the other

ther made inefficacious by its own reſiſting and rejection thereof.

In the ſecond head of natures power to hinder Grace and Salvation, the moſt common and infamous concluſion is, that the free wil of man not only hath power to reject and refuſe, to repell and fruſtrate, to overcome and make of none effect the moſt efficacious motions of the regenerating Spirit of God, but alſo very oft does put this power in practice, hindring God when

when he intends to convert and ſave, by its invincible perverſneſſe to obtaine that his gracious end and mercifull intention.

The errours of the firſt head the *Arminians* oft in word doe caſt them from themſelves upon the Papiſts, yet in very deed they ſtumble too often upon them all.

The errours of the ſecond head they deny not to be their Tenets: however for confutati-

on

on of all errours in both the heads let us confirme theſe two propoſitions.

Firſt, neither free wil, nor any other naturall faculty in man hath any power at all to purchaſe either the beginning or midſt of perfection either of grace or ſalvation, but both grace and glory commeth alone from God that quickens nature, dead in ſin, and makes it to worke not in the ſtrength of it ſelf, but alone of grace.

Se-

Secondly, that as Nature cannot further grace nor ſalvation, ſo can it not hinder the Omnipotent power of the regenerating Spirit of God to call and convert, and ſave whom ever hee hath a purpoſe to call, convert, and ſave. For the full confirmation of the firſt propoſition, ſee in Scripture theſe 2 grounds cleerly ſet downe.

Man by his free will is not able for any ſpiritual good.

Firſt, That in no man by nature is any power at all to any ſpirituall good.

Se-

Secondly, That in every man by nature not only is a ſimple impotencie to good, but alſo an exceeding great inclination to all ſpiritual evill.

Thirdly, What ever power to ſpiritual good, or what ever gracious operation is found in any man, the only cauſe of that good is from God, who works it in man, and makes man to worke in the ſtrength not of humane Nature, but of divine Grace.

For

For the first, mans impotency, see *John* 6.44. *No man can come to mee except the Father draw him.* Jer.5.23. *Can the* Ethiop *change his skin, or the Leopard his spots, then may yee also doe good, that are accustomed to doe evill,* Here is mans impotency to convert to God, or change his wicked nature, 1 *Cor.*2.14. *The naturall man receives not the things of the Spirit of God,* For *they are foolishnesse to him, neither can he know them because they are spiritually discerned. No man can say that Jesus is*

the

the Lord, 1 Cor. 12. 3. 2 Cor. 3. 5. *Not that we are ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiencie is of God*; here the power to underſtand or thinke any good is denied to man of himſelf, *Mat.* 12 34. *O generation of vipers how can yee being evill ſpeak good things.* 1 Cor. 14. 3. *No man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.* Here holy and good ſpeeches are denied to bee in the power of nature, all power of good deeds is alſo removed, *Math.* 7

18. *A corrupt tree cannot bring forth good fruit,* John 15.5. *Without me yee can do nothing*, Whereupon *Auguſtine* commenting confounds *Pelagius* thus : i *What ſay*

i *Quid dicitis, quid vos ipſos deciptis, non aſſertores ſed præcipitatores liberi arbitrii ex alto elationis per inania præſumptionis, in profunda ſubmerſionis, homines ſibi placentes, mente corrupti, reprobi circa fidem, nempe vox veſtra eſt, quod homo ex ſeipſo facit juſtitiam, ſed veritas contradicit & dicit Palmes non poteſt fructum ferre à ſemetipſo, niſi manſerit in vite, Si eſt in vobis ullus ſenſus, horrete, qui enim à ſemetipſo fructum exiſtimat ferre, in vite non eſt, qui in vite non eſt, in Chriſto non eſt, qui in Chriſto non eſt, Chriſtianus non eſt hæc ſunt profunda ſubmerſionis veſtræ & ne quiſquam putaret ſaltem parvum aliquem fructum poſſe à ſemetipſo ſe ferre, non ait quia ſine me parum poteſtis facere, ſed nihil poteſtis facere, ſive ergo parum ſive multum, ſine illo fieri non poteſt, ſine quo nihil fieri poteſt.*

you, why deceive you your ſelves, not maintainers but caſters downe of freewill from the heighis of pride through the voids of preſumption into drowning deeps, men pleaſing thẽſelvs, of corrupt minds, and concerning the faith reprobate, for it is your ſentence, that man of himſelfe does juſtice. But the truth contradicts and ſays the branch cannot bring forth fruit of it ſelfe, unleſſe it abide in the vine. If there be any ſenſe in you, bee amazed, for who ever thinks hee can bring forth fruit of himſelf, is not in the vine; who is not in the vine

is

is not in Christ; who is not in Christ is not a Christian; These are your drowning deeps, and lest any should think that at lest he might of himselfe bring forth some little fruit, hee sayes not, without mee you can bring forth a little fruit, but you can doe nothing: Whether therefore it bee little or much, it cannot bee done without him, without whom nothing can be done.]

This for our impotencie to all spirituall good.

For

For our perverſneſſe and proclivitie to all ſpirituall evill, ſee *Gen.6.5. God ſaw that every imagination of mans heart was only evill continually*, Jer.7.5. *The heart is deceitfull above all things, and deſperatly wicked who can know it*, Rom.7.14.18 *I know that in mee that is in my fleſh, dwelleth no good, for I am ſold under ſin*, Epheſ.2.5. *Wee were dead in ſins*, and 5.8. *Yee were ſometimes darkneſſe*, Ezek.48.4. *I know that thou art obſtinate, and thy neck is as an iron ſinew, and thy brow is braſſe*, Zachary

Mans will is perverſe and bent to all evil.

chary 7.12. *They made their heart as an adamant ſtone, leſt they ſhould heare the Law.*

All good in man commeth only from grace.

The third ground, that God alone works all our works in us, that our Illumination, Converſiõ,&c. flows frõ him alone, ſee, *Epheſ.*2.10. *Wee are his workmanſhip created in Chriſt Ieſus to good works.* Pſal.5.10. *Create in me a clean heart, O God, and renew a right ſpirit with in me.* 2 *Cor.*4. 6. *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts,*

hearts. Phil.2.13. *It is God who worketh in us both to will and to do of his own good pleaſure.* Ezek.36. 26. *A new heart will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh, and I wil put my ſpirit within you, and cauſe you to walk in my ſtatutes,* 1 Chron. 4.7. *Who maketh thee to differ from another, and what haſt thou that thou haſt not received? Why doeſt thou glory, as if thou hadſt not received it.*

Wee

We may ſee this doctrine of Scripture avowed often by all Chriſtian Writers eſpecially by *Auguſtine* and *Bernard*, againſt the *Pelagians*, Heare ſome few of their ſayings. The 1 tels us, [k Man abuſing

Libero arbitrio male utens homo & ſe perdidit & ipſum, nam cum libero peccaretur arbitrio amiſſum eſt liberum arbitrium. Liberum arbitrium ad diligendum Deum primi peccati granditate perdidimus, magnas liberi Arbitrii vires homo cum crearetur, accepit, ſed peccando amiſit, per velle malum recte perdidit poſſe bonum, qui per poſſe bonum, libere elegit velle malum. Peccato Adæ liberum arbitrium de hominum natura periiſſe non dicimus ſed ad peccandum valere in hominibus ſubditis diabolo, ad bene autem pieque vivendum non valere, niſi ipſa voluntas hominis Dei gratia fuerit liberata. ut velimus ſine nobis operatur, cum volumus & ſic volumus ut faciamus, nobiſcum cooperatur; tamen ſine illo vel operante ut velimus vel cooperante cum volumus ad bona pietatis opera nihil valemus,

mus. Certum eſt nos velle cum volumus, ſed ille facit ut velimus de quo dictum eſt, Deus in nobis operatur velle, nos operamur ſed Deus in nobis operatur & operari hoc nobis expedit & credere & dicere, hoc eſt pium hoc eſt verum, ut ſit humilis & ſubmiſſa confeſſio & detur totum Deo. Tutiores vivimus, ſi demus totum Deo, non autem nos illi ex parte & nobis ex parte committimus. Bernard. *Non partim gratia & partim liberum arbitrium, ſed totum quidem hoc, & totum illa ſed ut totum in illo ſit & totum ex illa. Quid igitur ais, agit liberum arbitrium. Reſpondeo breviter, ſalvatur, tolle liberum arbitrium non erit quod ſalvetur, tolle gratiam non erit unde ſalvetur, opus hoc ſine duobus eſſe non poteſt, uno à quo ſit, altero in quo vel cui ſit. Deus autor eſt ſalutis liberum arbitrium tantum capax eſt dare illam, niſi Deus, nec capere vales niſi liberum arbitrium.*

free will loſt both himſelfe and it. For when by free will ſinne came, free will was loſt: through the greatneſſe of the firſt ſin wee loſt freedome of will to

love God: Man in his Creatiõ received a great ſtrength of free will, but by ſin did loſe it, by willing of evill, juſtly have we loſt power to good, who by power to good freely did chuſe to will evil: We ſay not that by *Adams* ſinne free will is loſt, but that in men ſubject to Satan, it ſerves only for ſinning, and is not able to make any live well and holily, except the will of man it ſelf by the grace of God bee made free: God without us makes us to will, when we wil,

and

and will ſo that we doe hee works with us, yet without him both making us to will and working with us when wee will, we have no power to do any good or pious work: It is certain we will, when we will, but hee makes us to will, of whom it is ſaid, God works in us the will: Wee worke but God in us works the work: It is good for us both to believe and ſpeak thus, this is piety, this is truth, that there may be a humble and ſubmiſsive confeſſion, and all be given to

God : Wee live more ſafely, when wee give all to God and doe not commit our ſelves partly to him, and partly to our ſelves.

Bernard. Not partly grace and partly free will, but both the one and the other is all ; But ſo that all is done in the one, and all from the other : What then wilt thou ſay does freewill, I anſwer ſhortly, it is ſaved, take away free will and there ſhall bee nothing which can bee ſaved, take away grace and there ſhall bee nothing

thing whereby to save. This work without two cannot bee, the one in which, the other from which it may be done. God is author of salvation, free will only the subject therof, none can give it but God, nothing can receive it but free will.]

Our second proposition, which the *Arminians* professe most to oppose, to wit, that free will nor naturall corruption does never, & is never able to overcom the motions of the Spirit of God, when he purposes

The efficacious grace of God in mans conversion is insuperable by mans will.

to call efficaciouſly and convert, *John* 6.37. *All that the Father giveth me ſhall come to mee.* 8.45. *Everyone that hath heard and learned of the Father, commeth unto me.* Rom. 8. 30. *Whom hee hath called, them he alſo juſtified*; alſo who have efficacious grace theſe have the ſpirit of Chriſt, and who have Chriſts Spirit are Chriſts members.

Againe, not only the will of man doth ever obey Gods efficacious calling, but it muſt doe ſo,

ſo, for the efficacie of Gods call ſtands in the removing of all the perverſnes and ſtubbornes that is in the will, in making the heart new, ſoft and pliable to the Call, in making us will and believe, *Phil.* 1.29. *Vnto you it is given not only to believe but to ſuffer.* Phil. 2 13. *God worketh in you to will and to doe.* Ezek. 36. 26. *A new heart I will give to you, a new ſpirit will I put in you, I will take away the ſtony heart, and give you a heart of fleſh.*

Thirdly, GOD in

mans converſion employes his ſtrong and mighty power which the Devill, the World, and the Fleſh cannot overcome being the far ſtronger, *Epheſ.*1.19. *That yee may know the exceeding greatneſſe of his power to us ward, who believe, according to the working of his mighty power, which he wrought in Chriſt when hee raiſed him from the dead.* 1 John 4.4. *Yee have overcome them: for greater is hee that is in you, then hee that is in the world.* Matth.12.29. *How can one enter into a ſtrong*

mans

mans houſe and ſpoile his goods, except he firſt binde the ſtrong man, and then he will ſpoyle his houſe.

Fourthly, The Creature cannot hinder its own Creation, nor the dead man his owne quickning, nor the child his own generation, nor the darkneſſe its owne illumination, nor the white paper the writing on it ſelfe, nor the blind eye the reſtitution of its light, nor the weake perſon the draught of a ſtrong hand: Now Scripture oft compares the

action of the Spirit converting a ſoul, to a creation, a new life, a regeneration, an illuminati-on, &c.

Fifthly, if the will of man could overcome the efficacious working of the Spirit of God, then could the Decree of our Election and Salvation be made altogether uncertain, and oft be made null by the repugnance of mans will, and the victory of our wickedneſſe over the beſt, and moſt efficacious will of God.

but

but this were againſt Scripture, *Eſay* 14. 24. *The Lord of Hoſts hath ſworn, ſurely as I have thought, ſo ſhall it come to paſſe, and as I have purpoſed ſo ſhall it ſtand, the Lord of Hoſts hath purpoſed, and who ſhall diſannull it.* 2 Chron. 20.6. *In thy hand is there no power?* So that none *is able to withſtand thee.* Rom. 9. 29. *Who hath reſiſted his will?* 8.30. *Whom he hath predeſtinated, them he alſo glorified.*

The Fathers go here the Scriptures way: have

ſome

ſome paſſages of *Auguſtine* cited by *Bellarmine* himſelfe; [m *No will of any man reſiſts God when hee hath a minde to ſave. For to will or nill is ſo in the power of him that wils or nils that they doe not hinder the will of God, nor overcome his power: doubtleſſe, the will of man is not able to reſiſt the will of God, God has ſo provided for the weakneſſe of mans will, that it ſhould be led indeclinably and irreſiſtably ſo that how weake ſoever it is, it ſhould not fall, nor by any oppoſition be broken.*

m *Deo volenti ſalvum facere nullum hominum reſiſtit arbitrium ſic enim velle aut nolle in volentis aut nolentis eſt poteſtate ut divinum voluntatem non impediat, nec ſupereſt poteſtatem, non eſt dubitandum voluntati Dei voluntatem humanam reſiſtere non poſſe, proviſum eſt infirmitati voluntatis humanæ ut indeclinabiliter & inſeparabiliter ageretur & ideo quantumvis infirma non deficeret, nec adverſitate aliqua frangeretur.*

The

The fifth Article ſtated.

THe queſtion of perſeverance is ſtated diverſly, the *Arminians* now and many Jeſuits do maintain a poſſibility to fall away from grace totally and finally in all perſons ſo long as they live, the moſt of the Papiſts grant that thoſe who are elected cannot fall away finally, but after all interruptions there muſt bee a returne to grace, and that in them there

The fift Article ſtated.

there is a neceſsity of ſalvation: yet they ſay that many of the regenerate, and truly faithfull, may fall away even finally.

There is a kinde of *Arminians*, who follow *Joannes Gerhardus Voſſius*, who put a degree of faith and grace, from which there is no deficiency, albeit from the eſtate of faith eſſentially true, and from regeneration they teach falling totally and finally; againſt all theſe wee teach that God makes

to perſevere and goe on to the end, not only the elect but all the faithful, and that not only thoſe who are rooted in a high and excellent degree of faith, but all whoſoever have the leaſt meaſure of true ſaving faith, who are regenerate, juſtified, ſanctified, in all theſe God keeps in ſome heat in the ſmoaking flax, puts under his hand when they fall, raiſes them ever up again, and leaves not the building he hath once grounded till hee

hath

hath crowned it with the Capſtone.

The neceſſity of perſeverance proved from *Mat.* 24. ~~29.~~ 24

That thus it is, many Scriptures make evident Matth. 24. 24. *Hee ſhall ſhew great ſignes and wonders that they ſhall ſeduce, if it were poſſible, the very elect*, here the Elect cannot poſsibly be ſeduced, all the wonders of Antichriſt, the moſt pregnant meanes that men and Devils can uſe to make the elect fall away doe not prevail, for it is not poſsible that ſuch ſhould be ſo ſeduced

ced as to fal clean away from Chriſt.

Jer.32.39. *I will give them one heart and one way, that they may feare me for ever, and I will make an everlaſting covenant with them, that I will not turne away from them to do them good, but I will put my feare in their heart, that they ſhall not depart from me.* Here God promiſes to all the faithfull, to all thoſe with whom the new Covenant is made, that they ſhall get an hea.t from God to feare him, not for a time but for ever

The ſecond from Jer.32.39

ever, that hee will make with them an everlaſting Covenant that ſhall never be broken on either ſide, he aſſureth not only for himſelfe, that hee ſhall never change, but for them, that hee will plant his feare in their heart in ſuch a meaſure that they ſhall ſtick to God, not for a time, but ſo, that they ſhall never depart from him.

The third from *John* 10.

John 10. *But ye believe not, becauſe yee are not of my ſheep, my ſheep heare my voice, and I give to them eternall Life, and they ſhall never*

never periſh, neither ſhall any plucke them out of my Fathers hand. Behold, Chriſts ſheepe are thoſe who believe, Chriſt aſſureth them all of Life eternall, aſſuredly they ſhall never periſh becauſe they are kept by his ſtrong hand, the Father hath put them into the hand of his Son to be kept, yea, the Fathers own hand is about them, ſo that they cannot periſh except there ariſe ſome enemy ſtronger then God the Father, to ſpoyl him of his goods.

1 John

The fourth from 1 *Joh.* 2. 19.

1 John 2. 19. *They went out from us, but they were not of us, for if they had been of us, without doubt they had continued with us, but they went out that it might be manifeſt that they were not of us.* Who are they that doe not perſevere, who fall away from Truth and Grace; theſe who were never gracious, even before their Apoſtaſie, for if ever they had beene in the number of Chriſts faithfull members, no doubt they would have continued ſo for ever. But God let them goe and

and depart that hee might make manifeſt to the World, that Apoſtates even before the appearing of their Apoſtacie were never ſound, never rooted, nor builded by faith on the rock, for if they had beene ſuch, when all ſtormes of temptations had blown, they would have ſtood firme, and the Ports of hell ſhould not have prevailed againſt them, they ſhould have been as Mount *Sion*, which never is removed but abideth for ever.

Epheſ.

The fift from Ephes. 1.13.

Ephes. 1.13. *In whom after that yee believed, yee were ſealed with that holy Spirit of promiſe, which is that earneſt of your inheritance:* Here al the faithful get the Spirit of Chriſt, as himſelfe ſayes to be their Comforter, and to abide with them for ever, to be a ſeale, and to aſſure them that they are Gods, that makes them call God *Abba*, Father, that witneſſeth to them that they are the children of God, yea, Gods heires, and Coheirs with Chriſt, which is their earneſt and firſt

fruits

fruits of life eternall, which gives them full aſſurance of hope, anchors their ſoule within the vail, and fils them with joy unſpeakable and glorious.

Among the infinite paſſages of St. *Auguſtine* for our tenet, take but one, *de correpț. & gratia, cap.* 12. [n Unto the firſt

n *Primo itaque homini qui in eo bono in quo factus erat rectus acceperat poſſe non peccare, poſſe non mori, poſſe ipſum bonum non deſerere, datum eſt adjutorium perſeverantiæ, ſine quo per liberum arbitrium perſeverare non poſſit: Nunc vero ſanctis in regnum Dei per gratiam predeſtinatis non tantum tale adjutorium perſeverantiæ datur ſed tale ut ipſa perſeverantia donetur, non ſolum ut ſine iſto dono perſeverantes eſſe non poſſint, verum etiam ut per hoc donum non niſi perſeverantes ſint, non ſolum enim dixit,*

dit, sine me nihil potestis facere, verum etiam dixit, non vos me elegistis, sed ego vos elegi & posui vos, ut eatis & fructum feratis & fructus vester maneat; quibus verbis non solum justitiam, sed & in ea perseverantiam se dedisse monstravit: Christo enim sic eos ponente ut eant & fructum ferant & fructus eorum maneat, quis audeat dicere forsitan non manebunt, sine pœnitentia enim sunt donum & vocatio Dei, pro his interpellante Christo ne deficiat fides eorum, sine dubio non deficiet usque in finem, ac per hoc perseverabit usque in finem, nec nisi manentem vitæ hujus inveniet finis: Major quippe libertas necessaria adversus tot & tantas tentationes, quæ in Paradiso non fuerunt dono perseverantiæ munita atque firmata, ut cum omnibus amoribus, terroribus, erroribus suis, vincatur hic mundus, quo sancti cuncta minantia, cuncta invitantia, cuncta irruentia separarent.

man who in that good estate wherein hee was created righteous, had received a power not to sin, not to die; a power not to fall from his good estate, to him was given

given the helpe of Perſeverance: not ſuch a gift whereby hee ſhould perſevere, but ſuch without the which hee was not able by his free will to perſevere. But now unto the Saints, by the grace of God predeſtinated unto the Kingdome of God, not only ſuch a helpe of perſeverance is given, but ſuch, that perſeverance it ſelf is given to them, not only ſo that without that gift they cannot perſevere, but alſo that through that gift they cannot but perſevere:

cit, sine me nihil potestis facere, verum etiam dixit, non vos me elegistis, sed ego vos elegi & posui vos, ut eat & fructum feratis & fructus vester maneat; quibus verbis non solum justitiam, sed & in ea perseverantia se dedisse monstravit: Christo enim sic eos ponente eant & fructum ferant & fructus eorum maneat, qui audeat dicere forsitan non manebunt, sine pœnitentia nim sunt dona & vocatio Dei, pro his interpellante Christo ne deficiat fides eorum, sine dubio non deficiet usque in finem, ac per hoc perseverabit usque in finem nec nisi manentem vitæ hujus inveniet finis: Sola quippe libertas necessaria adversus tot & tantas tentationes, quæ in Paradiso non fuerunt dono perseverantiæ munita atque firmata, ut cum omnibus amoribus terroribus, erroribus suis, vincatur hic mundus, qui sancti cuncta minantia, cuncta invitantia, cuncta avertentia separarent.

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for he has not only ſaid, without mee yee can do nothing, but hee ſaith alſo, you have not choſen me, but I have choſen you, and appointed you that you ſhould goe on and beare fruit, and that your fruit ſhould remain; in which words he ſhews that he has not only given righteouſneſſe but perſeverance therein: for Chriſt having ſo ſet them that they go and bring forth fruit, and their fruit abides, who dare ſay perchance they ſhal not continue, for without repen-

tance are the gifts and calling of God, Chriſt praying for them that their faith fail not, without doubt it ſhall not fail to the end, and ſo ſhall perſevere to the end, and the end of their life ſhall finde it remayning, for now a greater liberty is needful againſt ſo many and ſo great temptations, which were not in Paradiſe, being guarded with the gift of perſeverance, that this world with all his luſts, terrours, errours, might be overcome, & the Saints prevaile againſt all

threats, all allurements, all power]

The current of Scripture and Fathers runs ſo ſtraight againſt the totall and finall apoſtacie of the Saints, that *Arminius* for all his boldneſſe durſt not, ſo long as hee lived, ſet his breſt againſt that ſtream, albeit his Schollers ſince have mainly ſet themſelves to evert this Article, which is the chiefe ground of all the comfort that the ſoul of man hath in this miſerable pilgrimage.

All baptized Infants are not regenerate.

Of all their contrary argumentations conſider

der but one: Milions of theſe who were baptized in their infancy fall away finally and totally, but all theſe who were baptized in their infancy were truly regenerate, ſanctified, juſtified, and put in the ſtate of ſalvation, *Ergo*, millions of theſe who were truly regenerate, juſtified, ſanctified, and put in the ſtate of ſalvation, fall away totally and finally.

In this Popiſh argument the *Arminians* triumphed at the beginning, as our men do yet, but after a little triall

both Papiſts and *Armi-nians*, finde it ſo fooliſh and impertinent that long ago they have caſt it away.

It is eaſie to ſhew the falſity of the *Minor* that al Baptized Infants are truly regenerate, &c. Scriptures, Fathers, Schoolmen, are all to the contrary, but leaving theſe I only ſhew that this aſſertion is againſt the *Scottiſh* Confeſſion; the twenty fifth Article teſtifies that the Reprobate only doth communicate in the outward benefits of the Sacra-

craments, that they get no fruit of Chriſts death, that in this life their ſins are not forgiven them, that theſe bleſsings belong only to the Elect, that the Reprobate at their beſt are but chaff, and at no time are good wheate, who therefore avow that the Reprobate ſometimes, to wit, in their infancy are truly regenerate, juſtified, ſanctified; who avow that Reprobates get many fruits of Chriſts death and their Sinnes ſome times forgiven them, they contradict cleerely our con-

confeſſion, yea almoſt al the confeſsions of the reformed Churches. If they will believe their good friend D. *Francis White* hee will aſſure them that none but Papiſts and Lutherans will affirm reprobate infants by baptiſme to be regenerate.

Arminianiſme is contrary to the Confeſſion of the Church of *Scotland*.

How farr the chiefe Arminian tenets are contrary to Scripture I have ſhewn; Conſider in a few lines how much they are oppoſite to the Confeſsion of our Kirk, and ſo I cloſe. They teach that our Election is of Faith, Works,

Works, Perſeverance, as antecedent either Cauſes or Conditions, or at leaſt Qualities fore ſeen in us. Our Confeſſion Article 8. ſayes that God hath choſen us of meere grace, that faith to believe in *Chriſt* and all grace we loſt in *Adam*, is given us after our Election.

Again, they teach that Chriſt died for all, that in death he ſtood in the place of all without diſtinction of elect and reprobate, that all have the benefit of his death. Our Confeſsion ſayes, Art. 8. that Chriſt ſuffered

red for us, that is the elect, of whom alone the whole Article ſpeaketh: Alſo that the benefits which the elect have common with the reprobate are but their Creation, no ways their Redemption and their Adoption thereby to be the ſons of God: And in the 25 Article it is ſaid, that the Reprobates have no benefit of Chriſts Death, Reſurrection, or Aſcenſion.

Laſtly, they teach that many of Chriſts faithfull members fall away and loſe not only ail grace but ſalvation it ſelfe.

ſelfe. Our Confeſsion Art. 25. contradicts, affirming, that all the faithfull continue in the eſtate of Juſtification, that albeit their ſins be great, yet they are not imputed but covered with Chriſts righteouſneſſe.

Again it is one of the faithfuls priviledges to göe on conſtantly to the end, till they bee conformed to Chriſts glorious bodie. And in the Article, that the faithfull in ſuch a manner become fleſh of Chriſts fleſh, and bone of his bone, that hee abides

bides in them and they in him for ever, no leſſe then the God-head abides in the manhood of Chriſt, giving to it life and Immortality.

Our Confeſsion croſſeth their Doctrine of free will, juſtification & other their popiſh errours more cleerly, but with thoſe I doe not meddle leſt by further prolixity I ſhould lõger with-hold ſo great an Aſſembly from their moſt weighty Affaires

FINIS.